/222 cont./

793 the men learn because of the frequency with which he sings them.
773 He sings during the day, but especially at night. Suddenly he
[776] interrupts his song and flies up into the sky, where he joins other hɛwĩawán in order to sup with Omao.

793 The hɛwĩawán must jealously keep a certain number of
784 taboos, and on the degree of care with which he keeps them depends, not only his power as a priest, but also the existence of
[262] all his people. Thus, for example, he must not eat crabs or other animals which in reality are men to them, just like eagles, etc.

[778] Should he do this, the "weight of the dead" kills his hikuladɛ, a disaster which, in turn, causes the death, not only
[726] of the priest, but also of a large part of his congregation. For the same reason, the hɛwĩawán never takes part in war or in any combat whatsoever, because, although he is invulnerable and no arrow or club can kill him, his hikuladɛ could not bear the "weight" of a man killed by his weapons. This is the reason why each Sanemá local group relies on a special chief for wartime.

793 The hɛwĩawán, who belongs to the court of Omao more than
[776] to the Sanemá community, does not marry a specific woman.
[836] He may have sexual relations with all the unmarried women of the group, but he is completely unconcerned about them and the children. He has no duties as either husband or father.

/223/ If a hɛwĩawán dies, any woman of the group may
[776] have a son predestined to be a hɛwĩawán. No one knows which
[781] of the boys born in the period immediately after the death of a priest may be the hɛwĩawán of the future, but one day the true hɛwĩawán will return from the forest where he has met the Great Jaguar, who changed him into a priest, replacing his human flesh with other flesh more worthy of his bones, the flesh of a bat-priest.

[771] He than informs the people of what has happened, and, as that election happens shortly after the death of a priest, the new hɛwĩawán tries to take the vacant place in time, assuring, in this manner, the continuation of uninterrupted contact which the Sanemá have had with Omao generation after generation.

/481 cont./

832 They believe that another substance is effective against women, especially if it is thrown at them. They use it to frighten them, and it also forms a part of the ceremony in which a man shows his preference for a woman whom he wishes to make his wife.

784 753 There is a taboo with respect to the burning of cloth or paper. The burning of cloth or paper, according to what they believe, causes sickness and /482/ perhaps death. The Guaika do not dare to do it "against an enemy," since they are afraid that they might die also.

753 795 Men cannot see a "bole" -- the spirit or soul of a dead person which has returned -- but women can see them on occasion, and, when they do, it is almost certain that the "bole" will make them sick. The "bole" has two eyes like embers, a cold skin, and in general has human forms. It customarily passes by way of the paths, especially at night, and frequently returns to abandoned settlements. They can talk and shout like a man; and many strange noises which are heard in the woods are attributed to the nearness of a "bole." The fall of a tree by itself is also attributed to a "bole."

• [781] Once a woman told us about her encounter with a "bole." She had been awakened by something which touched her and hit her in the ribs. When she woke up, a voice said to her: "There are enemies outside." She became very frightened and did not go back to sleep for the rest of the night.

The mere presence of a "bole" is considered sufficient to cause an acute pain in some part of the body.

Frequently we were asked by the Indians if there were "boles" the night before in the surroundings.

It is believed that the "boles" travel alone in open country. Thus, they assume that a few palm leaves obstructing the entrance to the path are usually sufficient to block their way. It is also believed that fire is an effective weapon against the "boles" whereas an arrow would be useless.

751 There is a belief that a certain seed is efficacious for keeping danger away from the children. They string these seeds as if they were beads and hang them around the child's neck.